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it. This calmness so terrified the curious Bedouins that they instantly took to their heels.

In the *še'îb* of al-Ča'či which opens into the valley of al-Člâbât stands a large boulder facing eastwards and entirely covered with curious marks. This boulder is a place of pilgrimage for the *ğinn*, who gather there in the end of May to kill their sacrificial animals. They were seen performing these rites by the Ṣḳûr clan subject to the chief Eben Ḥaddâi.

At aš-Šubejče there are a few large black boulders said to be inhabited by *ğinn*. Close to them yawns the opening of an ancient well from which they water their herds.

In the neighborhood of Ğâwa and Ğennâwa lie many boulders shaped like cows. A long time ago the *ğinn* kept a herd of cows there, which pastured on grass grown on firm soil as well as on the *rimṭ* and *ṛaṛa'* thriving only in sand. Allâh, however, forbade them to raise cows and transformed the cows into boulders. *Ğâwa w-ğennâwa behen ḥağarât loyn al-baḳarât bên ad-dimṭ w-ar-rimṭ w-al-ṛaṛa'.*

Near the ridge of Lâha the *ğinn* have an underground village; also near Bâjer and al-Mwejsen.

In the wide level desert delightful music may often be heard and pretty girls seen coaxing the traveler to join them. But woe to him who succumbs! The girls will tickle him to death, suck out his blood, and devour his flesh. As my companion, Blejhân, related: "Once I went with three of my comrades on a marauding trip, our goal being the pastures of the Sirḥân tribe at the southern foot of the Ḥawrân. When already near our destination we were surprised in a deep gully by a strong troop of our enemies of the Ṣḥûr tribe and were scattered in several directions. I luckily got out of the volcanic rocks into the level Ḥamâd desert, where I rested at night, squatting by my camel and filling my short pipe, *sebîl*. Some days before, it had broken in the middle and I had repaired it by replacing the stem with a piece of bone and tying it to the bowl with a strip of leather. A pipe thus mended is called *bûz* or *bazbûzt as-sebîl*. Having filled it with tobacco, I wrapped my head and the pipe in my cloak, so that the sparks flying from it and the smoke could not be seen from a distance; *taṛâmaṭṭ bel-'aba' 'an bazbûzt as-sebîl lâ tenšâf*. Suddenly I heard a sound as if somebody were running in front of me. Raising the cloak a little, I looked round but saw nothing and thought it might have been a wild beast, a wolf perhaps. Some

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776 time after this, *'okob miŝwâr*, I heard singing and the beating
823 of a drum. This time I looked up with more attention — and there, right before me, shadows of dancing girls were flitting. And yet there was no camp near. The girls went within a stone's throw of me, beckoned to me, smiled, and tried in various ways to draw me towards them. But I pressed my face close to the ground and hugged it as tight as I could with my whole body so as to see and hear nothing. Then I fell asleep."

A Rwejli was riding at night through the al-Ḥadîṭa ruins in the Sirḥân depression. Suddenly he heard the voices of women rejoicing, *zarârît*, and calling: "Welcome to thee! welcome to thee! *jâ hala bak jâ hala*." A little while afterwards he was surrounded by pretty girls who asked him to dance with them, but when our Rwejli pronounced, *samma*, the word Allâh, the girls suddenly vanished.

At another time a small troop of migrating Rwala arrived late in the evening at al-Ḥadîṭa. As there was good pasture in the neighborhood they pitched their tents and, being very fatigued by their long march, lay down to sleep, from which they did not awake till the sun was up. But their surprise may be imagined when on rising they found their tents struck, rolled together, and ready to be loaded on the camels. They loaded them with all the speed possible and at once rode from a place evidently inhabited by malevolent *ğinn*.

824 In every tree and bush of the *sidr* and *'awseğ* variety
776 there lives a spirit, and for this reason the wood of these thorny trees and bushes must not be used for fuel. Where the *sidr* trees grow in a cluster, the *ğihn* have their gardens, as for instance at al-Obejjeż, Sejdarân, and al-'Âmeż.

776 Some of the earthly spirits are given to harming men and
854 take on various shapes for that purpose. They have various names. Of these most dreaded by the Bedouins is a female spirit called *sar'at aš-šibe*. In appearance she is a tall thin woman wearing a dress made of leather. This spirit wanders about the desert from camp to camp, looking for children. If she hears a child crying, she crawls near, gropes about for it with her hands till she finds it, then catches it, and runs with it to her own kin. There the child is torn partly open, its blood sucked by all the spirits present, and its flesh devoured raw. Therefore mothers try to frighten their crying child with the warning: "Keep quiet or *as-sar'a* will come for thee!" To protect a child from the spirits the Rwala women